1: Titiev E-5 (1948) 1951 SG4 Araucanians SG4
Mapuche-Huilliche

Sometimes, if a daughter has just been born, the mother may be given a strong and bitter drink made from the leaves either of the *foye* or *fol·o*.[11] The idea seems to be that the beverage is so powerful that it will strengthen the woman and enable her to bear a son next time.

In a sense the Araucanians consider that a newly born infant is on trial; that is, before devoting themselves to it wholeheartedly, they want some assurance that it is sound enough to survive. As a combination test of weakness and remedy for it the baby may be given a drink of cold water, mixed with the juice of the *rofu* plant.[12] A belief prevails that this drink will either make the child stronger by cleansing its stomach and forcing it to urinate, or cause it to die; but my informant admitted that he had never heard of an infant that had actually perished from the treatment. Sometimes, too, parents perform a little rite designed to give strength to a child. Early in the morning after a night when the moon is full, they hold the baby over the fire in their own home. The father takes the feet, and the mother holds the head. Gently they stretch the infant, praying that it may grow and be strong.

A lying-in period that may extend to ten days or two weeks follows confinement. When the mother feels herself fully recovered, she takes a bath in water made fragrant with the leaves of aromatic plants. Not until a woman has thus announced her recovery are her other young offspring free to see her and the baby at close range. For immature children to approach their recently delivered mother too soon is thought to be dangerous, causing boys to be weaklings and girls to be so enfeebled that they will die in childbirth when their time comes. No set date is fixed for the resumption of marital relations. Each couple makes its own arrangements after the wife feels that she has returned to normal health and activity.[13]

[11] *Fol·o* is identified in Augusta (*op. cit.*, p. 50) as *Boldus fragrans*. Whisky or cognac is sometimes substituted nowadays for the native beverage.

[12] Augusta (*op. cit.*, p. 51) failed to identify *rofu*, but described it as a short shrub with yellow flowers and small round leaves.

[13] Latcham (1909, p. 360) said that cohabitation is not resumed until a child "has cut all its teeth." Cooper (1946, p. 733) mentioned abstinence

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

304 Parents feel obliged to have a daughter's ears pierced. Very rarely, today, do they have a son's ears pierced."

[852] Formerly nearly always—today only occasionally—relatives are invited to a plentiful meal at the ruka of the child's parents on the day of the piercing, or very soon thereafter. No part of the child's body was ever painted or decorated with designs.

"TALCUM POWDER," DIAPERS

854 The only preventive of chafing known is frequent bathing. Hence the baby is usually bathed (set in a dish and water dashed against it) whenever its diaper is changed.

The baby's diaper is a piece of chamall—cloth woven by the women from homespun yarn. The expectant mother will weave a piece, double armstretch in length and one-fourth as wide, before the baby is expected. It is cut crosswise into three equal pieces. Should the baby arrive before the mother has woven a piece of chamall—"sometimes you know, a baby comes before the mother has reckoned it will"—or, if the mother finds she needs more chamall than she has on hand, she will cut up one of her own pieces of clothing (also made of chamall) and use it. A mother usually has two or three pieces of chamall as her own personal clothing, unless she is very poor. The informant added with some laughter, "When she has used up everything she has for diapers, or if she has not had anything to begin with, she will probably cut up her husband's poncho!"

The baby is laid upon the diaper, from under the arms to beyond the feet. The diaper is not drawn up between the legs, as diapers usually are, but its sides are folded over the baby. Then the baby is laid on another piece of chamall, one which reaches from the neck to beyond the feet. The sides of this piece are also folded over the body but cover the arms also. Next, the bottom ends of both pieces are brought under the feet, and a band is wound about the baby. When the baby soils itself, it is wiped with the under piece and then bathed and swaddled into a clean diaper. Soiled diapers are washed, dried, and re-used. "The baby has no diaper, no shirt, nothing on its body, like Chilean babies do; nothing except these pieces of chamall."

[291] The diaper of a child that walks is a skirtlike affair that reaches to the ankles (pl. 3, *f*). It is tied about the child's waistline with a band "like men use to hold up their trousers." Open ends overlap in front.

[777] In Alepúe area women keep an unused diaper in the ruka to bring good luck. "My mother kept one; I do; and I know other women who do." Moss was not used as diapers.

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

a horn of gold. Sleep, baby, sleep; sleep, baby sleep. Already the cow with the silver tail is coming. Sleep, baby, sleep." (2) "Sleep, baby, sleep, with the little shoes, through St. John of God. Look! There comes the cow with the silvery horn. Sleep, baby, sleep. There comes the bull with his golden star. Sleep, baby, sleep." (3) "Sleep, sleep, baby. See, I have work to do. My little machine calls me with its triqui traca. Be quiet, be quiet, baby, sleep. Sleep, to please God. See I have work to do." (4) "Sleep, baby. I have much to do: I must wash your diapers and sit down to sew."

TEETHING, CREEPING, WALKING, TALKING, LAUGHING

The appearance of a child's first tooth is taken notice of but does not designate a specific period of physical development. Parents, however, express satisfaction because their child is developing normally, and may say, "That child is growing up right." Rarely does the family give it any further attention, or consider it an event. In Colueipe area an occasional family slaughters a sheep and invites neighbors that are friends, or "if the mother has relatives, like a brother or an aunt or an uncle in the neighborhood, she will invite them to come to eat, saying, 'My child has its first tooth.'" In Alepún area anyone happening to be in a ruka when it is noticed that a child has its first tooth will be treated to yerba maté.

The mother washes the gums of a teething child, morning and evening, with a wad of wool soaked in a decoction of limpia plata to which alum is added, or salt, if no alum is at hand. The child is not given a hard substance on which to bite.

In Colueipe it is customary to put the first deciduous teeth dropped by a child into a chicken's nest and to add others as they drop out. When all have fallen out, they are buried in the floor of the ruka, "such as in a corner or close to one of those poles [supporting the roof] where no one walks. These teeth are a part of the human being and contain part of his spirit. They are buried in this manner so that when the person dies, his spirit will not need to go around looking for the rest of himself. No, they are not put into a container or piece of cloth; they are buried just the way they are." In Alepún area the child throws each tooth as it falls out into a chapún. "No animal will attempt to get in there because the blades of the plant have sharp points." The child will say in Araucanian, as it throws a tooth, "Little mouse, little mouse, give me a new tooth; a nicer one than this old one."

If the first deciduous teeth has fallen out and the others are slow in doing so, the mother rubs a preparation along the child's gums. In

10: Hilger E-5 (1946-1952) 1957
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THE MOTHER'S BATH, THE BABY'S BATH

Formerly, immediately following delivery the mother took her child to a stream where, holding the child, she walked into the cold water, if need be breaking thin ice to do so. An occasional woman does so today. A non-Araucanian told of rising one morning to find her Araucanian woman servant returning, in a rather heavy snowfall, from a river where she had just taken a bath and had given one to her child, born during the night; she had to break the ice on the river to do so. The servant prepared the breakfast and went about her daily work as usual. (Customarily, the women refrained from work for three or four days following delivery.) "That happened 30 years ago [1918]," said the non-Araucanian. "But I have heard it told often since that the Araucanian women still take these cold baths and bathe their babies at the same time right after delivery." A listening-in Araucanian woman in her sixties was not of the same opinion: "That was true formerly; but most women today could not do that; they are too delicate; they would die. I know my daughters could not do it."

Old informants firmly believed that it was this first cold bath that kept the baby well and strong, and noted that none ever died from the cold bath. The first bath of most children today is one of clear lukewarm water in a large wooden dish used for household purposes. It is given immediately following birth by the woman who assists at the delivery.

POSTNATAL INTERESTS

EAR PIERCING

Formerly, the child's ears were pierced when it was given its name; today, generally, only a girl's ears are pierced. Noses and lips were not pierced: "Never! Never!" Usually the piercing was done within a month following birth, because it was believed the child felt no pain in its ear lobes at that age and no swelling resulted; if the child was much older, its ear lobes often became sore. Sometimes, however, this was not done until the child was much older—in some instances as old as 18 years.

Obviously the piercer was not a conventional person. According to some old informants it was the mother of the child who pierced the ears of her own child; according to others, just as old, any relative might do so. In general, a woman pierced a girl's ears; a man, a boy's.

Piercing was done in the ear lobe from top downward with a sewing needle, "or something like a needle—we used to have a needle-like implement of silver formerly."

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Argentina

implement of silver around." The implement was not sterilized. To keep the piercing open, a bit of gold ore or an earring was inserted; or if these were not at hand a little piece of wood or thread was used.

Persons invited to the ceremony of piercing and naming were usually relatives. Important families also invited caciques, three or four of them. "It was like a fiesta." A generous meal of meat and muday (fermented drink of masticated cereals) was served, and competitive games, such as palin and awár kuden or awár meyud (cf. pp. 318-319), were played. A dance, known as poruntun (cf. p. 339), was also performed. A similar celebration was held when the namesake of any member of the family came on a visit.

Occasionally, when a baby's ears were pierced, the ceremony known as katawe was performed by one of the grandmothers of the baby. The grandmother lifted a little of the skin on the back of one or both hands of the baby and pierced it crosswise with the claw of a puma, or, if no claw was available, with the point of a small knife or the needlelike silver implement. The implement was passed back and forth a few times, and then urine was injected under the skin through the opening. This was done not only to accustom the child to pain, which it might have to endure in later life, but also to let those present know that the performer had a grandchild that could endure pain. No medicine was applied to the pierced skin.

Following the katawe on the child, it was not unusual for adults to have a katawe performed on themselves. An adult man might ask someone present to lift the skin on the back of his hand so that he might pierce the skin on his own hand in the same manner; or the sister of the child's father might ask to have the skin on the thigh of her right leg or her ankle pierced; or the mother of the child, the skin above her left breast. "This is still done today." It is done for several reasons: to avert suffering for the child in later life; to express sympathy to the child in advance for pain it may have to endure; and to indicate the desire of those adults to participate in any pain that the child may have to endure. Following the katawe the child is lifted on a horse and ridden around the place.

"TALCUM POWDER," DIAPERS, BABY'S FIRST CLOTHING

To prevent chafing in the baby's groins and armpits, the sap of leaves of maqui or corecore was applied. It was obtained by rubbing the leaves between the palms of the hands until both palms were well covered. If chafing had already set in, the woman squeezed out the juice with one hand directly onto the chafed area. Grease of puma or other animals was not used. Today talcum powder is used.

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche
Araucanians SG4

by others. The language, of which I learnt a few words, 197
seemed softer and more melodious, as well as possessing a
more copious vocabulary, than the guttural Tehuelche, and
appeared to me closely akin to the Pampa tongue; but
Jackechan, who could speak both, and Gravino, strongly
insisted on the distinction between the two dialects. Their 515
personal habits were excessively neat and cleanly, the morn-
ing bath never being omitted by men, women, and children,
who all regularly trooped down to the water just before dawn;
and their dress was much more carefully attended to than
that of the Patagonians. I had no opportunity of witness- 771
ing their religious ceremonies, but was assured that they are
worshippers of the sun, and there was no vestige of idols of
any sort possessed by them. Their ceremonials on occasions 852
of births, &c., were very similar to those of the Tehuelches, 171
save that the 'doctor' appeared on such occasions more
elaborately adorned with various colours.

When Quintuhual's niece was sick, her brother enacted 755
the part of 'wizard,' duly painted and adorned with a head-
dress of feathers. Instead of a mandil tent, a screen of
ponchos hung over posts was erected, and all the finery of
the family displayed. I was a guest at the feast of slaughtered
mares, but was not present at the previous proceedings, as
by this time the restraints of dignity as a caciquillo forbade
my wandering about as an idle spectator.

They were invariably scrupulous not to commence a meal 788
without first throwing broth or a small piece of meat on the 264
ground, at the same time muttering a charm to propitiate 771
the Gualichu, and they are generally more superstitious 782
and more fearful of witchcraft than even the other Indians.
They have some knowledge of precious stones, and seem to 823
attribute certain virtues to them. Thus Foyel possessed
what seemed to be a magnificent rough turquoise, which he
was on the point of bestowing on me, when his wife and
brother-in-law interposed some remark, upon which he
apologised, saying that he did not like to part with it, as it